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ABSTRACT

The study guide and follow-up activities were designed primarily to give students a feeling of Ute life in the San Luis Valley in Colorado. The unit begins with six Southern Ute stories about the wolf and coyote, the race between the skunk and the coyote, the frog and the eagle, why the frog croaks, the bear (Que Ye Qat), and the two Indian brothers. A unit test consisting of listing, matching, and essay questions follows the stories along with a student evaluation form and a reference list of titles that are available on the Utes. The next section presents a chronology of Ute history beginning in 1 A.D. when the Shoshonean speaking people separated from other Ute-Aztecan groups about the beginning of the Christian era to 1972 when the Pino Nuche Purasa, motel-restaurant-community building complex, built by the Southern Utes at Ignacio was opened. The last section acknowledges the contributions and culture of the Utahs, the people referred to today as the Utes. (ERB)

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UTE UNIT

Study Guide And Follow up Activities

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Summer 1979

UTE STORIES
(From the Southern Utes, a Tribal History)
By Jim Jefferson

WOLF AND COYOTE

One day the wolf saw the coyote carrying a bag with him, so he started out after the coyote and asked him what he had in the bag he was carrying. But the coyote didn't want to show him what he had in the bag and he started running from the wolf, so the wolf chased him around and around. Finally he caught him, then he told the coyote to take out the things he had in the bag. When he did take them out, they were all little people. He took out quite a few of them, and finally the coyote closed the bag really fast, and left very few in the bag. The old man who told this story said that this was the few amount of people that are left here, as the Southern Ute people are now. He said if the wolf hadn't done this to the coyote there would have been more people today. After all this had been done, the coyote told the wolf, "Now go and make your arrows. Now there is going to be a war."

THE RACE BETWEEN THE SKUNK AND THE COYOTE

The skunk and the coyote decided they would pool their plans and catch some prairie dogs for lunch. The coyote said, "I'm going to walk into the mud and also roll around in it until I'm all muddy and then i"ll go lay down near the prairie dog colony. You must go and tell the prairie dogs that I have died." After the coyote had rolled around in the mud, the skunk decided to cover the coyote's face with timcthy hay, making the coyote look like an animal who had been dead a long time.

The skunk went to the prairie dog colony and siad to the prairie dogs, "Come quickly and see the coyote, he is dead near the mud hole. Don't you want to go see him?" The prairie dogs followed the skunk until they came to an arroyo near the mud hole where the coyote was stretched out. The skunk said "Look, he is dead!" He then go a big stick and hit the coyote very hard. The little prairie dogs said, "Yes, he surely is dead." The coyote made sure he didn't move a muscle when the skunk hit him very hard. He did not like what the skunk did and thought to himself that this certainly was not part of their plan.

After the prairie dogs looked over the supposedly dead coyote they decided to leave. It was then that the coyote jumped up very quickly and seized about eight prairie dogs of different sizes. The skunk and the coyote decided the only fair way to divide their catch was to have a race, and the winner would take all the prairie dogs. In the meantime, they built a big bonfire and started to cook their catch. They dressed the prairie dogs and put them under the coals to bake.

As the skunk and the coyote got ready for the race, the coyote thought to himself, I can beat this puny skunk any day. The coyote got a strip of bark from the cedar tree and tied it to his tail. He was to set fire to this strip of bark to start the race. He lit the bark and the race was on. The coyote ran so fast that he was a good distance in front of the skunk, and soon all the skunk could see was the smoke from the lighted bark as it

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whipped in the air. The skunk had decided from the start that he wasn't going to run very fast, so he didn't hurry. When the skunk noticed that the coyote was out of sight he turned back to the bonfire where the prairie dogs were cooking. He thought he coyote was probably nearing the hill which had been designated as the finish line, so he worked very fast to fetch the biggest, juiciest prairie dogs out of the bonfire. When he got them out he took them a short distance away and sat on a large rock. From this point he could see the coyote from the bark which was still tied to the coyote's tail. Meanwhile the coyote's only thoughts were on how fast he had run and the delicious meal which he didn't have to share with the skunk. What the coyote didn't know was that the skunk had already eaten the biggest prairie dogs and had left the smaller ones in the fire.

When the victorious coyote returned to the bonfire, he started to dig furiously for the prairie dogs. He searched for the larger ones but found only the smaller ones. As he found the smaller ones, he threw them in all directions because he didn't have any use for these small ones when there are larger ones to be found. He sifted the coals and yet he couldn't find the larger prairie dogs. It was then that he noticed tracks leading in the direction of the big rock and they were the tracks of the skunk. He noticed the skunk's face and hands were very greasy and he asked, "Hey, Skunk, did you save me some meat?" The skunk didn't reply but he did throw what was left of the prairie dogs -- the bones! When the coyote saw these bones, he ran very quickly to the spots where he had tossed the smaller prairie dogs. He had a difficult time trying to locate all the prairie dogs which he had thrown because he didn't bother to look when he was throwing them. The skunk was very pleased that he had finally tricked the coyote, as the coyote had always been known for his slyness.

THE FROG AND THE EAGLE

The frog took the eagle to his favorite spot, a cliff which was situated over a pond. He used this pond as a mirror to admire his ugly self. Actually, it was this place which he used to kill people (at that time animals were considered people) he didn't like. The frog was jealous of the eagle and thought now was the time to get rid of him. He said, "Come, my friend, and see yourself in my mirror. See how handsome you look. I'll bet you've never seen yourself in a mirror." The eagle became excited about seeing himself in the mirror. When he got to the cliff, he peered over the edge, and suddenly the ugly old frog pushed the eagle over the cliff. Fortunately, the eagle had wings which the frog didn't know anything about, so the eagle was able to keep his balance. He glided high into the sky and gradually approached the frog from behind. He grabbed the frog, as a wrestler does, in a bear hug. The frog, not knowing who had grabbed him, hollered out, "My friend, don't do that. The earth is going to make noises, very bad noises." Still the eagle held him and edged him to the cliff and pushed him off. The eagle, upon hearing the big splash the frog made when it hit the water, said to himself, "The earth did make noise."

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WHY THE FROG CROAKS

Long also, all the animals talked, and the frog especially had a beautiful voice. One frog had two beautiful daughters and he was very proud of them. One day the daughters, while on an outing in the forest, met an eagle and fell in love with the eagle's beautiful hands (claws). The two daughters told their father when he got home that evening about meeting a very handsome animal. They described him as very stately and with the most beautiful white hands they had ever seen. Their father became very upset about this report because he had always believed his daughters thought he was the most handsome animal with the beautiful white hands. The daughters arranged to have the eagle come to meet their father. In preparation for this meeting, the frog scrubbed his weart-like face until he shone like glass. He wasnted to prove to this daughters that he was the more handsome when compared side-by side. To the frog's amazement, he had to agree with this daughters, the eagle certainly did have beautiful white hands. They were very white, long and delicately beautiful. The frog became increasingly jealous and began to plot, silently of course, to kill the eagle. He told the eagle he has to show him a scenic area near the lake which would appeal to him. The eagle agreed to go with the frog to the lake. Of course, he eagle was unaware of the danger the frog had planned.

The frog invited the eagle to jump on his back and he would give him a ride on the lake, but he made the eagle promise not to open his eyes until the frog told him to do so. The eagle agreed to do this, and off they set for the trip to the lake. As they neared the lake area, the eagle opened one eye and saw a large jagged, pointed rock in the lake. He closed his eye again and suddenly he felt himself falling. Because the eagle is a bird and has wings, he started to fly. He flew high into the air and made circular motions in the sky. The frog became afraid of what he had tried to do to the eagle and wondered what the eagle would do to him now; after all, he had tried to kill him at this favorite killing place. The eagle soared down in the direction of the frog and with his great claws picked up the frog, and took him high into the air and circled the jagged rock and dropped him directly over the rock. When the frog fell, the eagle said, "As of this day, because of your misconduct (killing animals whom his daughters thought were more handsome than he). all frogs will not talk as other animals talk, but will make the sound CROAK, CROAK, CROAK." This is the sound that was heard that day at the lake and to this day it is still heard.

THE BEAR (QUE YE QAT)

Many years ago, there lived a bear who was very mean and he would sleep by the only trail leading down the cliff. The cliff was steep and the other animals had a difficult time getting down the ledge with the bothersome bear in the way. When the other animals come down the trail, the bear saw their shadow and naturally he was prepared to attack them when they go near him. He usually kicked them over the cliff. Many people and animals were killed like this, and they couldn't figure out how the bear always know just when they were approaching when he was so lazy and didn't spend much time watching for them.

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One day a man thought he would trick that sneaky old bear by making a false shadow and while the bear was busy kicking he would sneak by him. This is exactly what he did and succeded in getting past the bear. The bear thus lost his reputation of being able to detect when people or animals were coming and decided it wasn't fun any more, so he gave up this sport. The other animals laughed at thim because he had been tricked by a man.

TWO INDIAN BROTHERS

Two Indian brothers decided that the time was right to go eagle hunting and in preparation for the climb up the steep cliffs, they braided a rope out of rawhide. One brother had a wife and it was he who fell into an eagle's nest when he other brother cut the rawhide. Since it was impossible for the boy who had fallen into the eagle's nest to get down without the rawhide rope, he had to stay in the nest with the baby eagles. When the mother eagle first saw the boy in her nest, she became very frightened for her young, but gradually she began to like the young boy. The mother eagle brought her babies water and later she brought them rabbits to eat. The boy dressed the rabbits and cut the meat into strips and hung them on the branches of trees to dry. He gave the intestines to the baby eagles. After the meat dried, the boy pounded the meat and ate it. Soon the time came when the baby eagles grew to maturity. They told the boy that they would soon have to leave their nest. The boy decided this was the opportunity for him to get down to his camp. He tied rawhide to all the eagle's legs and fastened them to his arms. In this way they all could take him out of the nest and down from the high cliff. When the time came, the eagles, instead of going directly to his camp area, soared high into the sky and went to a big hole in the sky and here they met a larger eagle. While they were there, the boy accidentally kicked a pebble and saw it fall to the earth. Just watching his pebble fall, the boy became very lonesome and wished that he could return to the earch and to his wife. He strapped the rawhide to the eagle's legs and to his arms as he had done before and soon they left the big eagle in the sky. When they reached the earth, the eagles took him to his camp, and he untied the rawhide and thanked the eagles for all they had done for him. When he saw his wife, she did not seem happy to see him. He fould out that was unhappy because she was now married to his brother. He couldn't fight for his woman because he was so skinny.

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TEST FOR UTE UNIT (100 points)

Listing (1 pt. ea.)

1-3 List 3 animals hunted by the Utes
4-6 List 3 plants used by these people
7-8 List 2 religious dances performed
9-10 List 2 things from the non-Indian culture that changed the Utes way of life
11-13 List 3 ways Indians used wild animals.

MATCHING (3 pts. ea.)

14.	Ouray	A.	Gunnison Valley
15.	Summer	B.	Prepared to leave the San Luis Valley
16.	Winter	C.	The Utes came back to our valley
17.	Folk	D.	A Spanish explorer in the Valley
18.	Fall	E.	The season of activity for the Utes
19.	Spring	F.	Traditional enemies of the Utes
20.	Anza	G.	Ute Chief
21.	Comanches	H.	American President

SHORT ANSWER (4 pts. ea.)

22. Why are buffalo hunting dangerous?

23. What two mountains were used as lookout points?

24. Where are the modern ancestors of the San Luis Valley Utes today?

ESSAYS (13 pts. ea.)

25. What would your life have been like if you had been a Ute boy or girl?

26. Why are there conflicts between the Utes and the early valley settlers? What were some of the problems?

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STUDENT EVALUATION OF UTE AUDIO VISUAL UNIT

(answer as fully as possible)

A. Did you enjoy the unit?

B. Did you feel that you really gained some knowledge about the Ute Indians?

C. Considering the pictures, narration and general text of the Unit rate the program on a scale of 1-5 with 1 representing the lowest rating and 5 being the highest.

D. How could the unit be improved? What are your suggestions?

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OTHER REFERENCES FOR STUDYING THE UTES
IN OUR LIBRARY

Bean, Luther E.	Land of the Blue Sky People
Benson, Laurel	Colorado: From Indians to Industry
Burt, Andrew & Mattew, Elizabeth	Indians, Infants, and Infantry
Culin, Stewart	Games of the North American Indians
Curtis, Edward S.	In a Sacred Manner we Live
Curtis, Edward S.	Portraits From North American Indian Life
Dary, David A.	The Buffalo Book
Dammore, Frances	How Indians use wild plants for food
Frandsen, Maude Linstrom	Our Colorado
Hay, Wilma P. & Vernon R.	Foods the Indians Gave Us
Hughes, J. Donald	American Indians in Colorado
Jefferson, James	The Southern Utes, A Tribal History
Laubin, Reginald and Gladys	The Indian Tipi
Marriott, Alice & Rachlin, Carol K.	American Indian Mythology
Perrigo, Lynn I.	The American Southwest
Roe, Fran Gilbert	The Indian and the Horse
Simmons, Marc	New Mexico, A History
Simmons, Marc	The San Luis Valley
S L V Historical Society	SLV Historian
Sprangue, Marshall	Colorado: A Bicentennial History
Terrell, John Upton	Sioux Trail
Ubbelohde, Carol	A Colorado History
Ubbelohde, Carol	A Colorado Reader
Vogel, Virgil	American Indian Medicine
Weiner, Michael A.	Earth Medicines Earth Food
White, Frank A.	La Garita
Whitson, Skip	Colorado 100 Years Ago

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A CHRONOLOGY OF UTE HISTORY

1 A.D.	Shoshonean speaking peoples seperate from other Ute-Aztecan groups about the beginning of the Christian era.
1000 A.D.	Great migration of Indians into the present-day United States
1150c.	Southern Paiutes move into southern Nevada, southwestern Utah, and northern Arizona.
1150	During the 12th century, Yuman, and Pueblo type cultures began to be replaced by a Shoshonean pattern.
1200	Anasazis began movement into sandstone caves possibly for defense against ancestors of the Utes, Navajos, and Apaches
1276	Anasazis began movement out of Mesa Verde and other elaborate habitations possibly because of pressure from ancestors of the Utes.
1492	Europeans start maintenance of continuous contact with the Americas.
1536-40	Cabeza de Vaca, Esteban, Marcos de Niza enter the Southwest and lead to the military expedition of Coronado in 1540. Although these did not touch Ute lands, undoubtedly the Utes learned of the penetration of these Europeans from their neighbors to the south.
1598	New Mexico is settled by the Spanish. Pueblo groups are christianized Spanish products begin to be traded to the Utes.
1605	Earliest historical reference to the Paiutes, from an exploratory expedition under Juan de Onate.
1626 c.	Traditional Ute-Hopi conflicts began about this time and reached their high point about the time of the Pueblo Revolt of 1680.
1626	Earliest reference to the Utes by the Spanish.
1637	First known conflict between Spanish and Utes. Spaniards under Luis de Rosas, Governor of New Mexico 1637-41, captured about 80 Utacas and forced them into labor work-shops in Santa Fe.
1670	First treaty between Utes and Spaniards.
1680	Pueblo Revolt and Spanish forced to move out of New Mexico for 12 years.
1692	Alliance between Paiutes, Apaches, and Hopis, to counter Spanish aggression and expansion.
1700 c.	Beginnings of raids upon Pueblos and Spanish in New Mexico, by Utes, Apaches, and Comanches often working in concert.
1706	Expedition of Juan de Ulibarri through southeastern Colorado.
1716	Spanish campaign against Utes and Comanches not successful in preventing raids.

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1720 Expedition of Pedro de Villasur.

1724 Expedition of Bourgmont.

1730-50 Utes continue raids upon settlements in New Mexico. In 1747 Ute forays caused the abandonment of the frontier town of Abiquiq. It was reoccupied in 1748 by the Spaniards.

1746 Spanish defeat a combination of Utes and Comanches above Abiquiu.

1747 Spanish carry on a campaign against the Capote Utes.

1752 c. Ute leaders, Chiquito, Don Tomas, and Barrigon meet with the governor of New Mexico. Spanish indicate a desire to cultivate trade with the Utes especially for deerskins and to avoid a confrontation with the Mouache, Capotes, and Chaguaguas.

1754 By this time, the Utes have driven out the Navajos in the upper San Juan drainage.

1760's Spanish-Ute relations friendly enough to permit Spanish trading ventures into ute territory as far north as the Gunnison River.

1765 Juan Maria de Rivera leads first official Spanish expedition into south western Colorado through lands of the Utes.

1770's Utes and Navajos at war with the Hopis.

1775 Second expedition into southwestern Colorado led by Rivera.

1776 Dominguez-Escalante expedition through Ute Territory. Lands of the Utes mapped by Miera y Pacheco.

1778 Spanish law prohibits Spaniards and Christianized Indians from trading with the Utes. The ban was largely ineffectual since some traders continued to visit the Utes.

1779 Mouache Utes and Jicarilla Apaches joined New Mexico Govenor Juan Bautista de Anza in a campaign against the Comanches. Comanche forces under Cuerno Verde were defeated.

1786 Utes represented by Chiefs Moara and Pinto protest the proposed peace treaty between the Comanches and the Spanish. However, at the insistence of Juan Bautista de Anza, they finally agreed. Peace negotations were carried on at Pecos between the Mouache Utes, the Comanches, and the Spanish and a treaty was concluded.

1789 Treaty of Peace between the Spanish and the Utes and promise of Ute aid against the Comanches and Navajos. At this time also, the Spanish took precautions against an alliance between the Mouache Utes and the Lipan Apaches

1801 The Spanish begin to use Mouache Utes as spies to gather intelligence on the Plains Indians.

1804 Utes and Jicarilla Apaches joined the Spanish in a campaign against the Navajos.

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1806 Battle near Taos between about 400 Mouache Utes and an equal number of Comanches. Lt. Zebulon Pike represents first Anglo-American instrusion into Ute territory. Two Mouache Utes conduct a surgeon under Pike to Santa Fe.

1806-26 Several Spanish and Mexican trading expeditions went into Ute lands.

1809 About 600 Mouache Utes and some Jicarilla Apaches were attacked on the Arkansas River by Commanches, Cuampes, and Kiowas. Killed were the major Mouache chief, Delgadito, along with the other leaders, Mano Mocha and El Albo.

1811-12 Ezekiel Williams was trapping southwestern Colorado. In 1812 Robert McKnight was also trapping in the land of the Utes.

1813 Arze-Garcia expedition through Ute lands.

1816-17 Chouteau and De Munn trapping in southwestern Colorado.

1821 Independence of Mexico from Spain did not change the relations between the Utes and the settlements in New Mexico.

1821 Beginning of the Santa Fe Trade.

1821 Col. Glenn and Jacob Fowler into southwestern Colorado on a trapping and trading expedition.

1822 Lechat, a Ute leader, proposed trade with the Americans but little was done immediately.

1824 William Becknell, the "Father of the Santa Fe trade," led a party of trappers and traders to the Green River and William Huddard led a party of 14 from Taos to the same area. At about the same time, Kit Carson and Jason Lee followed an old Spanish trail north and met Antonine Robidoux at the mouth of the uinta Rivera in Utah.

1826 James Ohio Pattie passed through the present site of Grand Junction in Mesa County.

1829-30 Opening of the Old Spanish Trail from Sante Fe to San Gabriel, California, partly through Ute territory.

1832 Bent's Fort established in southeastern Colorado.

1837 Philip Thompson and William Craig established a trading post (Fort Davy Crockett) on the Green River. It was abondoned about 1840. At about the same time, Antonine Robidoux established Fort Uncompahgre at the junction of the Uncompahgre and Gunnison Rivers.

1840's Constant attacks by the Utes on settlements in the Taos Valley and the area of New Mexico north of Espanola. Several land grants began to erode the Ute land base.

1842 Rufus Sage left Taos and went to the Uintah River. Marcus Whitman was in western Colorado and stopped at the post established by Robidoux.

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1844 Capote attack on Rio Arribe settlements after the altercation between the Utes and Governor of New Mexico in Santa Fe.

1844 Birth of Ignacio, a leader of the Weeminuches.

1844 John C. Fremont passed through Ute country.

1845 Capote Utes attacked the settlement of Ojo Caliente.

1846 The Utes agreed to remain peaceful after 60 Ute leaders were induced by William Gilpin to go to Santa Fe and confer with Col. Doniphan.

1846 Fremont's attempt to cross Colorado in winter ended in disaster.

1849 First treaty between Utes and The United States at Abiquiq. Chief Quiziachigiate, a Capote, signed as principal chief and 28 other Utes signed as subordinate chiefs.

1850 The Utes began to obtain arms from the Mormons at Salt Lake.

1850 An agency was opened for the Utes at Taos. It was soon closed for lack of funds.

1851 Mouache Utes were attacked near Red River by Kiowas and Araphos. The Utes retreated to Ojo Caliente.

1851-53 Settlements by former Mexican citizens began to be made in the San Luis Valley. Livestock activities and farming began to disrupt the life style of the Utes.

1852 The U.S. Government established Fort Massachusetts near Mount Blanca to protect and contro the Utes. Six years later the post was moved six miles and became Fort Garland.

1853 Arapahos and Cheyennes raided the camp of Utes under Tochoaca.

1853 Agency reopened at Taos and Kit Carson was agent 1853-59.

1853 Captain Gunnison killed near Sevier Lake in Utah. His expedition continued under Lt. Bechwith.

1853 An Indian Agent reports war between Mouache Utes and other Indians along the Arkansas River caused by the scarcity of game. The agent requested the U.S. Government to prevent other Indians from encroaching on Mouache lands.

1853 Rations were being distributed to the Mouaches at Arroyo Hondo and Red River and to the Capotes on the Chama river.

1854-55 Ute War started by an attack by Utes on Fort Pueblo. The Utes were mainly Mouaches under the leadership of Chief Tierra Blanca. Several skirmishes resulted in the Indians suing for peace. From that time on, the Utes have been generally on friendly terms with the U.S. Government.

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1855 In early summer, a treaty was concluded with the Capotes and one with the Mouaches in August. These were not retified by the U.S.

1856 Kit Carson recommended that an agency be set up for the Tabequache Utes. This was not done.

1857 Cany Attle claimed the Conejos Valley.

1857 Officials recommended that the Capotes and Jicarilla Apaches be removed to the San Juan River and assist in becoming self-sufficient.

1858 Tabequache Utes considered to be a band attached to the agency at Abiquiu. They were also considered to be the largest band of Utes in that year.

1858 Hostilities between the Utes and Navajos.

1859 Temuche, a Capote chief, took presents to a Navajo camp (Kiatano's) to maintain friendly relations.

1860 Utes join U.S. troops in campaigns against Navajos.

1860-61 Tabeguache Utes placed under Denver Agency; Mouaches attacked to sub-agency at Cimarron on Maxwell's Ranch; Capotes continued to be served at Abiquiu; Weeminuches were handled at Tierra Amarilla. (Jicarilla were also served at Cimarron).

1861 Agency for the Tabequache Utes established at Conejos; Lafayette Head was the first agent.

1868 Treaty with the Utes and a reservation created for them consisting of approximately the western one-third of Colorado. Ouray selected as principal chief.

1870 Weeminuches object to removal to Reservation in Colorado. Cabeza Blanca was one of the principal leaders of the Weeminuches at that time.

1870 Army's census of 1870 showed that there were 365 Capotes largely under the leadership of Sobotar.

1871-76 Agency maintained at Denver for Utes who continued to hunt buffalo on the plains. Movement of silver and gold miners into San Juan mountains.

1873 Mouaches conclude a treaty at Cimarron.

1873 The Utes cede the San Juan Mountain area by terms of the Brunt Agreement.

1874 President U.S. Grant signes Brunot Agreement.

1877 Establishment of the Southern Ute Agency at Ignacio to serve the Capotes, Mouaches, and Weeminuches.

1878 Capotes, and Weeminuches cede rights to the 1868 reservation.

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1880 Death of Ouray.

1880 Ute Agreement signed.

1881 Denver and Rio Grande Railroad went through Southern Ute land.

1886 Consolidation of the Uintah and Ouray Reservations for the Northern Utes.

1888 Utes agree to move to San Juan County Utah. Congress fails to ratify agreement.

1891 Fort Lewis deactivated as a military post and became an Indian School.

1894 Ute allotment bill presented to Congress.

1895 Ignacio led most of the Weeminuche to the western part of the Southern Ute Reservation in protest against the government's policy of land allotment.

1895 Utes agree to the allotment bill.

1896 New agency set up at Navajo Springs to serve the Weeminuche-who did not want tc accept land in severalty.

1896 Allotments are distributed to Southern Utes.

1899 Southern Ute Reservation opened to Anglo settlement.

1913 Death of Ignacio

1918 Consolidated Ute Indian Reservation established.

1924 American Indians become United States Citizens.

1925 Reburial of Ouray.

1931 Distribution of rations from Federal Government stopped.

1934 Passage of the Indian Reorganization Act be Congress (Commonly called the Wheeler-Howard Act).

1936 Death of Buckskin Charlie at the age of 96. He was succeeded by Antonio Buck.

1936 Establishment of a Tribal Council in Accordance with the Wheeler-Howard or Indian Reorganization Act of 1934.

1937 Restoration Act returns 222,016 acres to the Southern Utes.

1938 Restoration Act returns 30.000 acres to the Utes Mountain Utes.

1953 Settlement with U.S. Government for Ute land.

1954 Ute Rehabilitation Program.

1961 Antonio Buck, Sr.; last hereditary chief, died.

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1966 Community Action Program started on reservation.

1972 Opening of Pino Nuche Purasa, the motel-restaurant-community building complex by the Southern Utes at Ignacio.

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THE UTES

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The sun rises over the San Luis Valley. This land belonged to others before it belonged to us---this land of majestic mountains, a land of clear-flowing rivers and streams, a land lush with vegetations, a home for a variety of animal life. This was the land of the Utahs, the people, we today refer to as Utes.

These people know the familiar landmarks. Their way of life is so distant that today we do not even know their names for these places, sites we now call Mogote Peaks, Augua Romon Mesa, La Jara Meadows, Black Mountain, Rio Grande Rivera, Conejos River and Monkey Face Mountain. We did leave one mountain for them, we call it Ute Mountain--the Ute name has been lost.

Anciently, there were other peoples in this valley even before the Utes. We know very little of their story. Peoples such as the Cliff Dwellers probably came here only to gather from the plants, and hunt the animals.

Even though pre-historic Indian habitation of this valley was non-permanent, these early peoples left their memories here. Their reverence for the land and this valley is reflected in this ancient prayer:
O my father, Holy Spirit, O four old men, and keeper of the Sacred Pike, O Morning Star and all good things of creation---The light of dawn, The good Wind, the timber, the soil, and the Animals, Listen--All your creatures under the ground. All your creatures above the ground and in the waters.

May this people be long in life, increase and be strengthened O Father Creator-- We ask for all your peoples the growth of loving hearts and the happy life of peace and harmony.

Prehistoric Indians changed and evolved through the centuries. The most rapid changes occured as the influences of European cultures reached them. Many tribes attained the horse in the seventeenth century and learned to utlize it as reflected in these Indian saddles. The riffle also affected the tribes making them more warlike and dependent on hunting. Old weapons became obsolete. Balances of power changed as tribes were radically strengthened who received the horse and gun earlier than neighboring tribal groups. Historically weak tribes became strong, alliances and hatreds changed. Weaker tribes were forced to migrate to more challenging environments. These changes brought the Utes to this

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mountain valley in about the thirteenth century. Called the "Dark Ones" by other tribes because of their dark skin, these people became unique to their mountain surroundings. The Utes were different from the desert tribes to the West and the Plains Tribes to the East.

After the Utes arrival in the mountains, they split into several bands; the Capote, Tabeguache, Mouche, Uintah, Weuiminuche, Yamps, and Grand Rica.

The Tabeguache established a seasonal pattern of existence. In Autumn temperatures began to drop, hunting and even life itself became more difficult. The Utes made preparations to leave the valley for their winter home in the Gunnison Valley. Life then as now was extremely difficult during winter in the San Luis Valley. There was too much snow for hunting. All of the edible plants lay dormant under the snow. As the snow began to melt, the Utes anticipated the arrival of Spring. The Springtime was the season of the migration back to their mountain valley.

Summer was the season of activity for the Utes. Animals were hunted for meat and hides. This warm blanket was made from rabbit fur. The buffalo was very important to the Utes as well as the Plains Tribes. Excitment as well as danger was part of the hunt. After the excitment came the work especially for the women. Every part of the animal was used for a specific purpose. This hide was used to record an important battle.

Wild plants also played an important part in the Ute life and diet. Some plants such as chokecherry and juniper were used as food. Yucca was used in making mats, sandals and other items. Some plants such as sage and wild onion were used as medicines.

The Utes depended on their environment not only for food and tools, but also for shelter. Brush huts were constructed as warm weather, temporary dwellings. Teepees were the cold weather homes of the mountain and Plains Tribes. They could be adjusted to weather conditions and they could be taken down or put up in a matter of minutes by the women. The teepees as well as clothing were made from animal skins. This dress was made from soft doe skin. The moccassins were made from tough buffalo hide. Clothing was sometimes colored with plant dyes. Quilts and beads were also used to adorn clothing.

Ute culture was centered on hunting and to some extent war. Survival depended on these two activities, so recreation, tribal roles and even

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religion paid constant daily tribute to the strength of the hunter and the warrior. Religion in the forms of prayer, music or dancing was essential in the Ute culture. The Bear Dance was an important tribal occassion. The Sun Dance was the most important religious dance. Held annually, it was a prayer for strength and wisdom. The young men of the tribe danced for many days while blowing on angle bone whistles. Some dedicated young warriors practived the self-torture rite, hanging from skewers piercing their chest.

These rare origional photographs show the outside and the inside of the sacred Sun Dance Lodge.

Vocal and silent prayer were also important parts of Ute religion. In this scene men construct a sweat lodge for prayer and meditation. In addition to religion, family life was a central force in Ute existence. The life of each family member revolved around the father as warrior and hunter. Each persons survival depended on the fathers success. Boys were held in esteem because of their potential futures. A new baby in the tribe was not only welcomed, but usually spoiled by parents and relatives. Children were raised in ways that directed them in their respective roles. Girls played with dolls like this one to teach care of young children. They also played at cooking, gathering, butchering and erecting and taking down the lodge. Boys past time taught skill and bravery. Mainly exercise was encouraged for strength and endurance. When young people reached the proper age, courting and choosing a spouse became an important part of their lives. Upon becoming interested in a young girl, a man would serenade the girl from outside her teepp with a small flute, playing, singing and calling her name. If the young man was serious, he would talk to the girl's parents. If they agreed the final decision was up to her.

The actual marriage was accomplished when the young man returned from the hunt with a deer. If the girl wished to accept the proposal, she watered and fed the horse, skinned and dressed the deer, and cooked some of the meat. She then invited the man to eat with her, and they were married. After marriage, the man would establish his home in a lodge constructed by his wife. Polygamy was not generally practiced by the Utes. Each man had only one wife.

The man was now ready to put on the acoutrements of hunting and war.

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Battle was the proving ground for the man. They also jealously guarded their valley from enemies especially to the south. Ute and San Antone mountains stand as silent sentinels, the Utes referred to the two mountains as the twin sisters. Lookout points such as this one were used to watch for enemies; the Kiowa, Apaches, the Arapahoes, the Comanches and later the Spanish.

Comanches and Kiowa Apaches were the enemies when the Utes returned out onto the plains in search of buffalo. Violent skirmishes occurred with the Utes, usually retreating to their valley sanctuary.

New enemies were encountered in 1637 as Governor of New Mexico. Luis de Rosas captured 80 "Utacas" and forced them to labor in Santa Fe. Thus began a tradition of hostility between the Spanish and the Utes.

The Utes and Comanches established a routine of attacking the settlements of Ojo Caliente, Taos and Santa Fe for pillage, plunder and captives. The Spanish retaliated in 1716 when a Captain Serna brought 350 fighting men to subdue the Utes at Cerro de San Antonio. In the attack on the Ute encampent, 150 Yutos were killed and 350 women and children were taken as captives and sold as slaves.

But war was not the only transaction between the Spanish and the Utes. Meat, hides, tallow, sweet and salt were brought to trade fairs at Espanola, Taos and Santa Fe. The Indians were given cloth, trinkets, knives and guns in return for their goods.

The Spanish began to colonize the valley in the late 1840's and early 50's. Surprisingly the Utes welcomed stttlers like Anastasio Trujillo to the Rincones area. But more and more Spanish settlers began arriving bringing their stock. Tension increased The tension was not eased to any degree when the Utes were told to pay respect to a new "great white father". The United States now claimed the Southwest. More settlers were coming---scaring the game, claiming the land. Trouble between Utes and settlers escalated as the settlers demanded a fort and soldiers. First Fort Massechuchetts and in 1854 **Fort Garland** was established. Soldiers were called out from Fort Garland shortly after its completion to defend the settlers from the attacking Utes. People in San Luis were forced to flee from their homes. Guadalupe and Costilla were also attacked.

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The tragedy of Indian History was relived on a small scale in the valley. Settlers cried out for Indian removal, as Indian agents tried to manage the myriad of problems in Indian-White relations. Leaders such as Chief Ouray sought calm and peaceful settlement of conflict with treaties. But treaties signed were just as easily broken. The new possessors of the land did not want the Utes. In fact, they were not wanted in Utah or New Mexico. Finally, the Tabeguache along with other Ute bands were forced on to a reservation.

Today the Utes are still a proud people living on the Southern Ute Reservation near Ignacio.

Their proud and defiant existence in the San Luis Valley is only memory.

Editorial Note: The availability of the audiovisual material described herein could not be determined by ERIC.

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UTES

This unit is designed primarily to give the student or any viewer a feeling of Ute life in the San Luis Valley. The scenic slides are included to remind us that this Valley had has special meaning and beauty for others before our existence.

The animal and plant photos are instructive as to the dependence on nature of early peoples. The Utes, not having the technology to change their environment, learned to adapt to it.

Many aspects of Ute culture are discussed and reflected in viewing the museum diorama pictures and the rare black and white photos.

The themes of sharing and of conflict between the Utes and the European cultures are not meant to be judgemental. It is hoped that students of the San Luis Valley history will base their personal opinions on informed research.

It is also hoped by the Ethnic Heritage Project staff that those of us who feel a kindship with nature in this beautiful Valley and the surrounding mountains might remember with reverence those who came before.

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